



L.J.C. et M.I.

INDIAN RECORD

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ASSINIBOIA Residential School, to be opened as an Indian High School and hostel will open September 2; the new school is located at 621 Academy Road, River Heights, Winnipeg. —FREE PRESS PHOTO

Assiniboia Residential School Opens In Winnipeg

Rev. O. Robidoux, O.M.I.,
Appointed Principal.

WINNIPEG, Man.—A new residential school and hostel for Indians is to be opened in Winnipeg September 2. The buildings of the former Veterans' Home on Academy Road, in Winnipeg, have been released to the Department of Citizenship for the purpose of establishing the first secondary education school for Indians ever to be opened in a metropolitan center.

The new school will be called ASSINIBOIA Residential School, a name which has a great historical connotation, having designated the 116,000 sq. miles district created in 1811 by Lord Selkirk. The school, which will be used as a hostel for Indian students attending the Manitoba Technical Institute, the Teacher's College and other institutions, will draw its pupils, boys and girls, from the Fort-Alexander Sandy Bay, Camperville and Guy residential schools, as well as from the Catholic Indian day schools in Manitoba.

The direction of the new school, which will take Indian students from grades 8 to 12, has been given by the Government to the Oblate Fathers. Rev. Fr. Omer Robidoux, O.M.I., ten years a principal in Saskatchewan Indian schools, has been appointed by the Oblates to conduct the new institution.

The Grey Nuns of the Cross of Montreal, who have a long experience in teaching Indians, have accepted to cooperate with the Oblate Fathers in staffing the new school.

Four classrooms will be in operation by September 2: two grade 8, one grade 9 and one grade 10. In 1959, grade 11 will be opened and in 1960, grade 12. The principal, Father Robidoux, has been 3 years a principal at Muscowequan Indian Residential school, and was principal at the Qu'Appelle residential school, in Lebret, Sask., from 1951 to 1958; Qu'Appelle school includes a very successful High School for Indians.

Alberta Indians Request Own High Schools

Plea to Royal Commission on Education

CALGARY — Sarcee Indian David Crowchild appeared before the Cameron Royal Commission hearing with a plea for greater understanding of the Indian education problem, particularly regarding integration, from both provincial and federal government.

Mr. Crowchild, corresponding secretary of the Indian Association of Alberta, with Howard Beebe, southern organizer of the Cardston Blood reserve, and John Laurie, treasurer, attended the hearings to present the Association's brief to the commission.

The Indians views on integration of their children with white students in high schools off the reserves is not yet completely formed — the practice still being very new in the province.

But it was pointed out by Mr. Crowchild that problems of curriculum do occur, the Indian child having different needs from the white.

"A study must be made to find out what kind of curriculum suits the present position of the Indian people surrounded by a majority of non-Indians," he suggested.

Pre-school training in English might be necessary and should be a consideration, he said. An Indian child wanting to attend elementary school grades needs a far greater experience in speaking English than is possible at present.

At present the federal government allows \$400 per student per year to Alberta Indian children

attending schools off the reservation.

Mr. Crowchild told however of the many embarrassments which occur to the child when the parent cannot afford to send him to school with nicely packed lunches and similar clothing to the other students. This situation applies particularly to the reserves at Long Lake and Frog Lake where the Indian parents are opposed to school integration because they are too poor to set their children on the same level. "No child likes to be pointed out as different from the others," Mr. Crowchild argued.

The brief states therefore that provincial and federal governments should make a great deal of study and planning before they undertake more placing of Indian children in white schools.

A suggestion is also made that four composite residential schools at Hobbema, Cardston, and Edmonton (two Roman Catholic and two Protestant) might be established. This would enable Indian students to concentrate on their studies.

Forget Studies

So often it has been found a student attending a city school

off the reserve is attracted to the city life and streets, relegating study to the background. Mr. Beebe explained the Association felt very strongly that if the students could be kept away from the city until passing grade 12 they could then cope with life in it much more sensibly than at a younger age.

Dealing with curricula for Indian children it was brought out in the brief that all too frequently early readers tell only about whites, or perhaps wicked Indians.

The Association suggested not only should the Indian children be allowed to learn more of their own history and heritage, but social studies courses for all students in the province should give the children a true and exact knowledge of the Indians of the past and present time.

The brief requests teachers be given special training before teaching in Indian schools, particularly about the habits, feelings and ways of the Indian, and salaries should be high enough to attract the best type of teacher.

Senator Cameron complimented the Association on its brief and asked if it would be possible to supply more exact figures of numbers of students, and grades, involved. He also suggested the Association take time to draw up some sort of plan of what it wants for the Indians.

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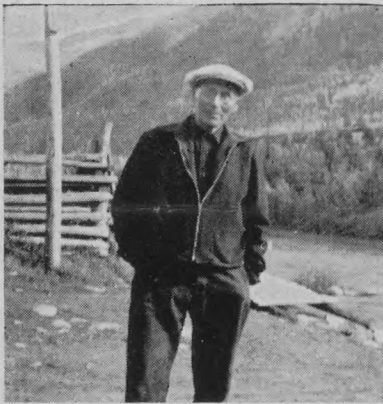
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Albert Dease

Albert Dease was a full-blood Liard Indian. He assumed the surname of Dease from Dease Lake and River in northern British Columbia, because of his long association with those waters, which were named in honor of Peter Warren Dease, Arctic explorer during the 19th century and an employee of the Hudson's Bay Co.



Albert Dease

He was one of the best friends of Fenley Hunter, F.R.G.S., (of Flushing, New York), and the discoverer of the great Virginia Falls (315 feet, twice the height of the Niagara), on the south Nahanni River, N.W.T., in 1928.

Albert Dease was the most expert canoe man, that Fenley Hunter, the American explorer, had ever seen; Fenley first met this Liard native at Telegraph Creek, B.C., in 1923, and engaged his services on a three months journey to Francis Lake, Yukon. In 1928, Mr. Hunter had him shipped around to Edmonton and took him down the Mackenzie — across the Arctic into Fort Yukon — and then out to Skagway. He left Albert the last time at Carcross, standing in the snow, from which point he walked overland several hundred miles to Telegraph Creek.

At Fort Vermilion on the Peace River, one evening, Mr. Hunter and his famous Indian pilot had a long talk with the H.B. Co. Chief factor, William H. Clarke, whose maternal great-grandfather was Peter Warren Dease.

After 1928, Albert Dease was

Mother's Day Letter

St. Mary's School,
Mission City, B.C.,
May 7.

Dear Mom,

Now that Mother's Day is coming, I am taking this golden opportunity to tell you the great many things that I wanted to say to you before, but didn't know how.

First is gratitude. Thank you, Mom, for everything that you have done for me. All the love you have given me, all the sacrificing that you did for me and for all your kindness and good example. I appreciate it very much.

Now I would like to tell you how much I love you. I love you so much, Mom, that I wouldn't do anything to hurt or shame you. And to show that I love you, I am doing everything that you told me to do. I am studying hard to pass Grade IX and trying my very best to obey my superiors and the school regulations.

I pray for you every day so that you will keep on being the good Mother that I know, and I know that you will always be the same generous Mother till the day you leave us.

And last of all, Mom, please pray for me so that I will always be on the right path to Heaven.

Your daughter,

Virginia

well taken care of by the Canadian Government because of his fine and expert services rendered in connection with the Hunter expedition in 1928, until his death at Telegraph Creek, B.C., on April 21, 1941.

His wife was the widow of a British military officer surnamed Smith, by whom she had issue. Her name was Nettie. Neither Albert nor she could write. His family is still living at Telegraph Creek, where his wife is a famous needle-worker.

The exact age of Albert Dease at the time of his death is unknown, because his birth was perhaps never recorded.

Heaven and Hell

A recent story is told about a Korean who died and started on his way to heaven, accompanied by an angel. On the way, he asked for a chance to look at Hell, so that he could appreciate Heaven more fully. The angel agreed. On their brief visit below, they saw a long table laden with a sumptuous banquet, but the people seated around it were gaunt and emaciated — on the verge of starvation. Looking closely, they saw the reason. The chopsticks supplied all the guests were as long as their arms, making it impossible to eat. Arriving in Heaven the Korean saw a similar table, with food and drink galore and the people well-fed, healthy and happy. As in Hell, the people had chopsticks as long as their arms. But in Heaven they were feeding each other.

Saskatchewan Cree Featured in History Magazine

(Sask. Archives Office)

The spring issue of the magazine *Saskatchewan History*, published by the Saskatchewan Archives, ranges from the north to the south of the province in its feature items. In an article entitled "Cree Indians in North-Eastern Saskatchewan," June Cutt Thompson draws upon her experiences and observations as a nurse of the Indian Health Services, when she worked out of Prince Albert into the remote reserves north and east of that centre. She deals particularly with the impact of the white man's civilization upon Indian culture, describing the changes thus effected in the Indian way of life, and some of the problems which have been raised through this contact. Among early religious beliefs, she relates was that the soul, "ahchak," resided along the nape of the neck and was felt only when danger threatened. After death the soul wandered aimlessly for four days, then traversed the Milky Way and entered the land of the dead, where all lived a carefree life in the Green Grass World. Failure to provide a suitable funeral feast, however, might cause the soul to linger until the feast was given.

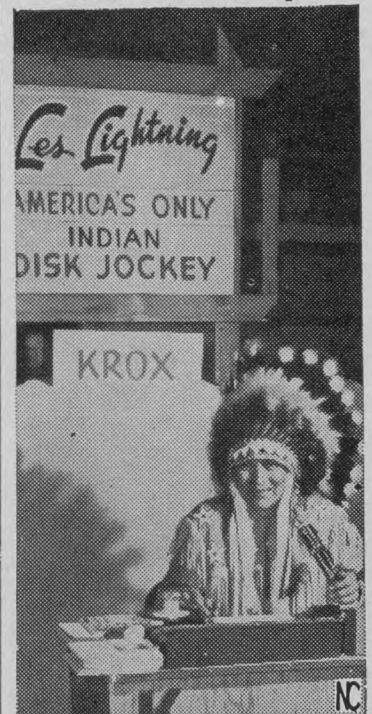
She notes the nutritional problem which is raised by the use of certain items of white man's

food, bought "with an eye to filling his stomach rather than nutrient content," and resulting in seriously unbalanced diet; the problem of sanitation as more permanent homes than the tipi are adopted and periodic moving from accumulated refuse thus is prevented; the question of education, — should Indian children be taken from their homes and forfeit its warmth and affection, for a minimum of education?

Besides the traditional beauty of their handicrafts, another feature of their culture which the author notes with interest is the "moss bag" which Indian mothers use for carrying their infants, as well as the cradleboards, often elaborately beaded, to which the moss bags are lashed to hold them upright. "The sight of mothers arriving at the Health Clinic and leaning their infants in these cradleboards against the wall, while they went about their visiting, was a sight that never ceased to amaze me," she reports.

Saskatchewan History is published three times a year. Subscriptions may be secured from the Saskatchewan Archives Office, University of Saskatchewan, at \$1.00 per year.

Disc-Jockey



Meet Chief Les Lightning, a near full-blooded Chippewa Indian. A member of Cathedral parish, Crookston, Minn., he is believed to be America's only Indian disc-jockey, when he is not acting as a hunting and fishing guide in the Lake of the Woods area. He is pictured before the microphone at Crookston's radio station KROX. (NC Photos)

Nishka Village In Northern B.C.

John Kaasa, a northern explorer and nature photographer, says the *Nishka Indians* of the northern coast of British Columbia are "the most advanced and best-educated Indians I have ever met."

Mr. Kaasa returned recently from a picture-taking trip to the tribe's remote village. "They are self-supporting and have a wonderful community with their own light plant and water system," he said. "They teach up to grade eight in school, and some pupils are planning to come 'outside' to finish their education."

The village minister is a native Nishka, and his congregation were at work on a \$100,000 church, entirely built and paid for by the community.

Most of the Indians are hard-working fishermen, "but they know how to enjoy themselves too," says Mr. Kaasa. The community has a 40-piece band that has won prizes in northern B.C. competitions.

The community's economy is built mostly on its fishing. While game and seals are hunted for variety, the staple is the small fish called the oolichan, which is pickled and dried for the winter.

Virgin Of Fatima Visits Sioux Indians



Our Lady's Statue Makes Her First Visit to St. Paul's Sioux Indian Mission, at Pipestone, Man.

GRISWOLD, Man. — The Virgin Statue of Fatima, accompanied by Father Moore, C.S.P., visited two humble and almost unknown Indian mission chapels on May 16. This was the occasion of moving demonstrations of faith on the part of the Sioux Indians of both St. Anthony's and St. Paul's mission located in the western part of the archdiocese of Winnipeg.

The morning was consecrated to the visit at Griswold Indian mission; a motorcade of Indians met Fr. Moore's caravan at Hall's bridge. As the cortege progressed slowly along the highway which crosses the Reserve many non-Catholic onlookers raised their hats and bowed reverently while the statue passed on.

High Mass was celebrated by the missionary, Fr. G. Laviolette, O.M.I., in the overcrowded chapel into which the statue was led processionaly, accompanied by 30 school children carrying colorful banners. After the Mass Fr. Moore preached on the meaning of Our Lady's visit; Fr. Laviolette interpreted in the Sioux language. At the close of the ceremonies, every

one, even the lame and the blind, received the Holy Father's blessing imparted on them by Fr. Moore and kissed the statue reverently.

After a luncheon served at the chapel, the Statue moved on some 50 miles to the southwest, arriving at Pipestone Indian mission in mid-afternoon. The same ritual was repeated, Father R. Durocher, O.M.I., celebrating the High Mass; again the chapel proved too small to accommodate the faithful.

This day will be a memorable one in the history of these two Indian missions; they presage well of the welcome to be given to Our Lady in the many other Indian missions of the archdiocese of Winnipeg.

Health Unit Extends Services

The Peace River Health Unit will provide the entire Indian population in the 120,000 square-mile area which it serves with a complete public health nursing service.

About 550 Indians in seven reservations will be affected by this new service, which was partially started in January. Reserves that the public health nurses will serve are: East Moberly, West Moberly, Doig River, Fort St. John, Upper Half-way, Prophet River and Old Fort Nelson.

They will get the same service that the unit is presently providing to others. They will be provided with a generalized service which deals with all health aspects of family and community life, such as pre-natal care, infant and pre-school services, school check-ups, immunization programs, commented Miss Lavinia

Crane, RNPHN, who is in charge of the unit's public health nursing staff.

Marvellous Escape At Pine Falls

PINE FALLS, Man. — John Phillip Courchene, a 58-year-old woods worker with the Manitoba Paper company, had a miraculous escape May 28.

Slipping when he jumped from an endangered boat to the side of a dam, Courchene was swept down the sluiceway from the top of the 100-foot dam and was carried for more than a quarter of a mile down the churning waters of the Winnipeg river.

His only injury was a broken arm received when he was hit by one of the logs racing down the spillway.

Mr. Courchene and a fellow worker, Dave Hutchinson, were

Winnipeg Indian Migrants Draw Concern of Ottawa

(Winnipeg Tribune)

OTTAWA — The Dominion government is concerned by the increasing number of poorly educated, untrained Indians who are leaving reservations for the cities, where they rapidly become social problems.

So far, no one has figured out an answer.

The problem, says a government spokesman, is most acute in Manitoba. Reservations in the area generally provide only a bare living, and in the last few years a number of Indians have left to take jobs in unskilled trades, which pay at least enough to provide them with a living standard far beyond anything they had known before.

The recession has sharply reduced the amount of unskilled jobs available, and a lot of Indians have found themselves out of work. And they are joined every day by new arrivals, apparently unaware of things like recessions and economic fluctuations.

With no means of support, they become relief cases or turn to petty crime. One report says that two out of every three Indians who migrate to Winnipeg are in trouble with the law within forty-eight hours of arriving.

Thus, while the government is trying to speed integration of Indians into society-at-large by means of an accelerated education program, it is faced with the contrasting problem of Indians who voluntarily make the transition before they are prepared.

Thus far, the government is only thinking about the matter. No legislation is proposed for this session, and in fact Ottawa officials are not at all sure that it constitutes a problem for the federal government.

The government claims that communities which willingly accept Indians in prosperous periods, give them jobs, accept the business and taxes which they provide, have a responsibility to them in times of distress. Instead, municipal government contend Indians are wards of the Dominion.

The sole government action so far has been to advise municipalities that the Indians will not be permitted to starve, even if by giving this assurance the federal government weakens its position.

The only legislation affecting Indians likely will come up at the session of parliament opening May 12 is the revival of a bill strengthening the protection given Indians against loss of treaty rights.

The bill, upshot of a bitter dispute more than a year ago involving Alberta's Hobbema Indians, is intended to protect Indians whose forefathers settled on half-breed lands or accepted government scrip. The Indian Act now provides that such persons can be evicted from reservations and lose their treaty rights if their status in successfully challenged by other members of the band.

Quachecan's Death

GRENFELL, Sask. — This community's last link with the days of the prairies before the white man came was broken recently with the death of Mrs. Bunnie, 108-year-old Indian woman whose native name was Quachecan.

Born in the Crooked Lake area, Quachecan was 25 years old at the time of the treaty signing in 1874. She spent most of her life in the Qu'Appelle Valley region.

When a grown woman, she married Kananahkanyash, which means "bird fixing feather." White settlers contracted the name to Bunnie, the family appellation now carried by her descendants. Her husband died about 30 years ago.

Mrs. Bunnie was the oldest of generations in her family and had 174 descendants.

The next issue of the
INDIAN RECORD

will be published early in
September.

Copy Deadline, Sept. 5.

Bloods Ask Treaties Maintained

CARDSTON, Alta.—Another milestone in the history of the Blood Reserve was reached when Mr. D. Gunlock, newly-elected M.P. for Lethbridge, journeyed from his home at Warner to meet a delegation of Blood Indians on their reserve, on Thursday, April 24th.

As the Blood Reservation is wholly within the limits of the Lethbridge constituency, Mr. Gunlock had offered to be the spokesman of the Indians of his constituency. The Bloods,

cheered by this personal interest on the part of the M.P., conducted a series of meetings and drew up the following list of resolutions.

Resolutions presented to Mr. D. Gunlock, M.P. for Lethbridge

Cardston, Alberta

April 24th, 1958

On the 22nd of September, 1877, the Canadian Government, then a colony of the British Crown, entered into treaty with the five tribes of Southern Alberta, viz: the Blackfeet, the Bloods, the Piegiens, the Stoneys and the Sarcees. When Canada became an independent country within the framework of the British Commonwealth of Nations, it assumed the obligations of implementing this Treaty No. 7, and also other treaties with other Indians of Western and Northern Canada, for all time. We, the descendants of one of those tribes, the Bloods, represented by our Head Chief, some representatives of our Band Council and by representatives from our local organizations, solemnly affirm our determination to preserve the status conferred on us by treaty with the Crown; we also solemnly profess to hope that the Canadian Government and people will do nothing unilaterally, directly or indirectly, to destroy all or any of the privileges conferred on us by said Treaty, or any of its provisions; we also pledge our-

selves to preserve by all legal means, the privileges granted to us over the years for the proper implementation of the Treaty. In this connection, we beg of you, Mr. D. Gunlock, Member of Parliament for the constituency of Lethbridge in which we, the Blood Indian tribe, are residents, to be our spokesman and official representative in the following matters:

1) Whereas the above named Treaty extended to the Blood Indians and to all other Indians by their respective treaties, the protection of the Crown, as good and loyal subjects of her Majesty the Queen,

Be it now resolved to petition the Crown to extend to the Blood Indians and to all other Indians, the right and privilege of all British subjects, to obtain redress before the courts of the land against any decision of the Minister of Citizenship and Immigration in the interpretation of the Treaty and its provisions, and of laws subsequently enacted for Indians, without having to obtain the previous consent of the Minister.

2) Whereas the native system of prevention and cure of di-

sease has shown itself inadequate in the face of diseases and epidemics brought by the white man,

And whereas, the Indians, either as individuals or as a group, are as yet financially unable to underwrite schemes for hospitalization and medical services,

Be it now resolved to petition the Crown to make no changes in the current status of the Indians as regards hospitalization and medical services, conferred on them by the Ministry of Health and Welfare in the past years.

3) Whereas there exists in British tradition the principle of: NO TAXATION WITHOUT REPRESENTATION;

And whereas Indians are now subject to all taxes and levies at the Federal and Provincial levels (except direct Levies on income earned within reserves),

Be it now resolved to petition the Crown to extend the suffrage to the Blood Indians and to all other Indians at Federal and Provincial levels; and that all special provisions imposed on Indians to obtain the right to vote be forthwith abolished.

4) Whereas the low standard of living of the majority of Indians on reserves is partly due to low income,

And whereas many Indians take on part-time work or seasonal employment to add to their income.

5) Whereas the current announced policy of the Federal Government is the assimilation of our more intelligent and better trained youth with white people and in competition with them, through secondary education in academic and technical curricula, in surroundings where our youth becomes ignorant of the needs of their own social group;

And whereas this policy deprives the Indians of future leadership and trained personnel and insures the perpetuating of a group of second class citizens under continual tutelage or wardship;

And whereas Treaty No. 7 reads: "Her Majesty agrees to pay the salary of such teachers to instruct the children of said Indians as to her Government of Canada may seem advisable, when said Indians are settled on their reserves and shall desire teachers";

And whereas the tribes of Treaty No. 7 have now settled on their reserves and have progressed with grade schools to the point where they now desire teachers at High School levels;

Pilgrim Virgin Tours Manitoba



Father Patrick Moore arrived in Manitoba May 12 with the statue of the Pilgrim Virgin beginning in May.

The statue will visit most of Manitoba's Indian missions (in the archdiocese of Winnipeg) during the summer months.

Be it now resolved to petition the Crown to continue the exemption of levies on income earned within the reserve; and to extend the exemption from Income Tax on income earned off the reserve in part-time or full time work, in such cases where the Indians concerned maintain their home on the reserve.

Be it now resolved to petition the Crown to establish a regular High School on the Blood Reserve with the same academic and technical curricula available to white people, so that our young people may receive training in the arts and trades within the framework of their own social group for eventual service to that group.

Signatures:

Head Chief:

J. Shot-on-Both-Sides

For the Band Council:

Morris Many Fingers
Albert Many Fingers
Patrick Eagle Child
Aloysius C. E. Wolf

For the Indian Association of Alberta local:

Mike Devine
Fred Gladstone

For the Treaty No. 7 Protective Association local:

J. Big Throat
B. Brewer

ODANAK ABENAKIS FETE PARISH PRIEST



Last April, more than 1,000 visitors were guests of the Abenakis at the village of Odanak, P.Q., on the occasion of celebrations honoring the parish priest, Fr. I. Lavigne. L. to R.: R. Sioui, Fr. Lavigne, Chas. O'bomsawin and A. Watso.

Twelve Sick Children Burn to Death Lone Baby Saved by Badly Hurt Nun

ALEXIS CREEK, B.C. (CCC)—Twelve sick Indian children were burned to death in their beds when fire swept through a frame hospital at the Anaheim Indian Reserve near Alexis Creek late Thursday afternoon, May 22. The tragedy occurred 200 miles north of Vancouver.

Only one child in the tiny hospital was saved. She was rushed through a wall of flames by a nursing sister of the Missionary Sisters of Christ the King who operate the hospital for the Department of Indian Affairs.

The nurse — Sister Mary of the Cross — was burned seriously in the rescue attempt and was flown to hospital at Williams Lake. She is in a fair condition. Eight other nuns emerged from prayers in the nearby convent just as the nurse raced out with the child.

Parents Join Rescue

In seconds, fire engulfed the building. Joined by frantic fathers from the reserve, the nuns tried to tear down portions of the building. They were driven off by the intense heat. The whole building was burned to the ground in half an hour. The Superior, Rev. Mother Mary Immaculate, said the building was a wall of flames from which there could be no escape.

The little girl who escaped was injured. She was identified as Wendy Char, daughter of Mr. and Mrs. Ubil Char of the Redstone Reserve. Two other children of the Char family perished. They had been involved in a minor auto accident earlier in the week.

Ages of the dead ranged from a boy of nine to newborn infants. The dead included three children of the Henry Case family from Redstone; Aileen Meyers, Susie Amet and Roy Quilt from Riske Creek; Ronnie Jim, Susie Billie-boy from Anaheim, Ron Cooper and Earl Alphonse. The fire broke out at 5 o'clock in the afternoon.

An hour earlier there had been 90 children in the adjoining school.

Sister Mary of the Cross was taken to Williams Lake by a U.S. Army plane, accompanied by her Superior. She was too badly injured to give any indication of what happened in the moments before she rushed out with the child.

The Missionary Sisters of Christ the King are members of an order formed in eastern Canada about 20 years ago. The Sisters are mostly young women sent to the Anaheim Reserve by Archbishop William Duke to work with and train Chilcotin people. The hospital was described as "more of a nursing home" to deal with maternity cases and minor illnesses.

The Sisters are well-loved by the Indian cowboys of the remote Chilcotin country, and by the townspeople of Alexis Creek. They have been serving the Indian population of about 1,500 since 1944. "Each child in their care was treated as though it was their own," said a merchant in Alexis Creek.

Other members of the community are Sister Bartholomew, Sister Mary of the Assumption, Sister Mary of the Purification, Sister Holy Name of Mary, Sister St. John Brebeuf, Sister Mary Veronica, and Sister St. Patrick.

Oblates To Restore Two Of Early B.C. Missions

VANCOUVER (CCC) — Two of the earliest missions in B.C. formerly deserted and falling into ruin, are to be restored by the Oblate Fathers as part of their centennial celebrations.

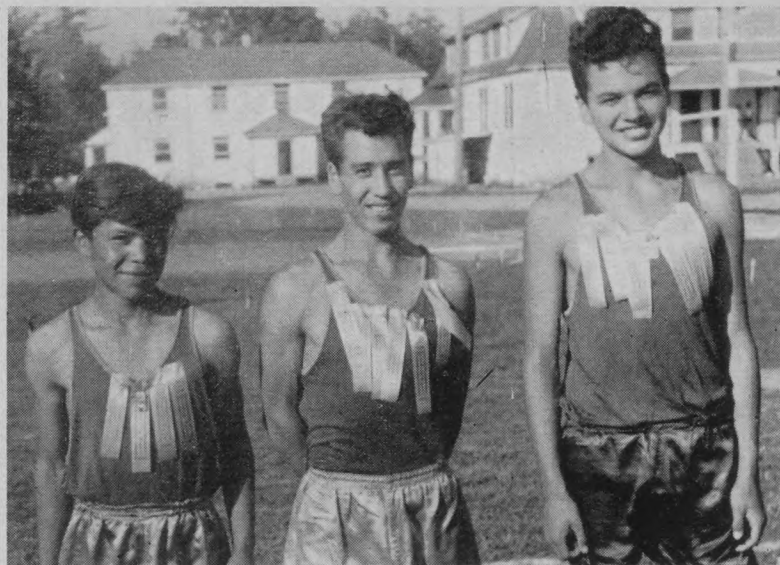
They are the Oblate mission churches at Kelowna and Fort St. James.

Both are simple wooden structures made of hand-hewn logs, with shake roofs. Even the shake nails are hand made.

The mission of the Immaculate Conception in Kelowna, established in 1859 by the renowned Oblate missionary Father Charles Pandosy, O.M.I., was the first settlement in the Okanagan Valley. Centennial celebrations, which will include an outdoor Pontifical High Mass, will be held at the historic site June 15.

The old mission church of Our Lady of Good Hope, Fort St. James, was built in 1873 by the Oblate missionary Fathers Jean Le Jacq and Georges Blanchet. The 1958 Eucharistic Congress, outdoor Pontifical High Mass and procession were held there June 8.

CELEBRANT at both centennial Masses will be the Most Rev.



L. to r.: Bob Alex, Ted Joe and Stan Joe, record breakers at St. Mary's Indian School (Mission, B.C.) track meet.

11 Records Broken At Valley Track Meet

MISSION — Indian athletes broke 11 meet records in the annual track and field sports at St. Mary's School here.

Three of the new records were set by Ted Joe, senior boy's individual aggregate winner and three by Stan Joe, who won individual aggregate honors in the boys' under 16 division.

The individual aggregate prize for boys under 14 was won by Bob Alex.

New marks in the under-14 division are: 440 yards, Leo

Charlie, 62.7 seconds; high jump, Bob Alex, 4 ft. 3 ins.; pole vault, Gordon Joe, 6 ft. 10 ins.

Under 16: high jump, Stan Joe, 5 ft. 2 ins.; shot put, Stan Joe, 33 ft. 3 ins.; javelin, Stan Joe, 122 ft. 11 ins.

Senior: 220 yards, Ted Joe, 24.7 seconds; high jump, Ted Joe, 5 ft. 4 ins.; pole vault, Ted Joe, 9 ft.; discus, Lloyd Jackson, 105 ft. 9 ins.; shot put, Lloyd Jackson, 44 ft. 7 ins.

The record breakers and individual aggregate winners are all students at St. Mary's school. Other competitors were from North Vancouver, Harrison Mills, Chehalis, Chilliwack and Sechelt schools.

Says Imports Wrecking Canadian Native Crafts

VANCOUVER — Totem pole carver Mrs. Ellen Neel says British Columbia's famed knitters of Indian sweaters are being forced out of business by imports.

Mrs. Neel says Laplanders of Northern Scandinavia are sending over poorly made garments called "Indian sweaters," and undercutting the genuine article.

"The B.C. Indians, making the sweaters, are just barely making a living," she said. "Many people are willing to knit, but because they want a little more money than others they are put out of business."

Mrs. Neel remarked that she "almost went broke" in her totem business when someone imported 50,000 small totems at 10 cents each. The federal government, she recalled, passed a law that totems from Japan must be stamped "Made in Japan."

ANNUAL PILGRIMAGE

To

LAC STE. ANNE

Alberta

In honour of Sainte Anne

July 23 - 24

FIRST DAY is specially organized for INDIANS and METIS

In 1957 some 4,500 pilgrims were at Lac Ste. Anne on the Indian day of the pilgrimage.

This year is the 300th anniversary of the Canada's national Shrine to Ste. Anne.

CROWFOOT I.R.S. WINS 20 FIRSTS IN MUSIC FESTIVAL

By a member of the Crowfoot School Staff

The Festival Syllabus is released! It is the latter half of February. That means real, hard, honest work for all at Crowfoot. After the open choice selections are chosen, the teachers and musician give themselves whole-heartedly to this momentous task, of selecting, exercising and perfecting the thirty-four classes in which they enter.

Time glides rapidly by, and we are on the eve of the festival. Yes, Thursday, P.M., May 8th, is a very busy afternoon. The picnic lunch is packed — the last costume-box tied — the rhythm band instruments checked, the bass and snare drums go too — all is in readiness to be placed in the cars and buses. Now, off to bed we go . . . with the birds, so as to be up with them on the morrow!

May 9th dawns bright and clear. Everything works on schedule; the two buses conveying our one hundred contestants, the three cars with teachers and supervisors, and last but not least the Volkswagen containing the food and some luggage (even the bushes for Brer Rabbit — a Junior drama selection are there!) brings up the rear.

"We're off to win the trophy!" so says one and all! In spite of engine trouble, for one of the buses, all goes well and Morley Indian Residential School, on the Stoney Reserve, is reached. This beautiful site in the Rocky Mountain foot-hills is forty miles west of Calgary. We are now about one hundred ten miles from Cluny.

At 10:00 a.m. four hundred Indian children stand as one, to sing "O Canada". We are four

Club Hears Fr. Lessard

CARDSTON — Father Lessard, of the St. Mary's School staff, was guest speaker at the regular Rotary luncheon here in April. He is a professor of anthropology and has one of the most complete Indian libraries in the country. For three years he taught about Indians at the University of Ottawa.

He has worked as a teacher and missionary among the various Indian tribes since 1932 and prior to coming to Cardston worked among the Blackfeet, Sarcee and Cree Indians.

At Rotary he gave a very interesting, educational address on the culture of the Indian, and spoke from an Indian's viewpoint. He pointed out the cause of their problems in adjusting to the white man's way of life. Both parties concerned should have a new approach to the "so-called" Indian problem and there should be full co-operation between parties concerned, he said. The speaker felt that service clubs could play a big part in the community in relation to our Indians.



Pupils of the Crowfoot School at Cluny were proud when they received the trophy for the Indian School Festival held on the Morley Reserve. Father Gerard Fortier accepted the trophy. With him, left to right, are: Stella Cutter, Ryan Solway, Clifford Big Eye, Melvin White, Luke Black and Doreen Weaselhead, Blackfoot Indians. —WALT PETRIGO PHOTO

Indian Schools: Morley Residential School, Sarcee Day School, Old Sun Residential and Crowfoot Residential, taking part in the festival . . . the first ever for Crowfoot. Recitations and Solos fill the morning hours. The afternoon programme is resumed at 1:30 and continues until about 7:00 when the thirty-fourth Class — Senior Drama — ends the Festival.

Of the 156 points awarded by the adjudicators, Mrs. N. Pocater-ra and Mrs. D. Shackleton, 65½ are earned by us. The highest single point in the whole festival is 90. Our Senior Vocal Chorus receives this mark for a spirited version of "The Happy Wanderer". We find that we have earned first place in twenty classes, while

'second' is our position for the remainder.

Mr. W. E. Frame, regional inspector of Indian Schools, and Mr. J. R. Wild, our Indian Agent and his wife, are present on this gala day. They offer their congratulations on our success. Mr. W. Pugh — our former Indian Agent — but now the Indian Agent for the Sarcee and Stoney Reserves, and his wife express their words of praise too. Mrs. Pugh aptly remarks that our contestants do "nearly professional work". Then too, Mr. Kempling, Principal of the Morley Residential School, from the first moment of our arrival, creates such a friendly atmosphere that we can truly express our appreciation to him and his staff for their warm hospitality.

Aid Requested

TORONTO — Canada's first Indian senator recently urged the federal government to give treaty Indians education aid similar to that given European immigrants.

Senator James Gladstone, 70-year-old member of Alberta's Blood Indian reserve at Cardston was speaking at the seventh annual meeting of the Toronto Indian Club.

He said his task was to recover the lost pride of the Indian. In urging government aid for education, he said the best way to integrate the Indian is in school.

Senator Gladstone, along with other Indian leaders attending the dinner, was dressed in his tribal regalia. He told the more than 150 persons that he has not decided whether to sit in the Senate in his regalia.

**CATHOLIC INDIAN LEAGUE OF ALBERTA
PROVINCIAL CONVENTION: AUG. 5 and 6
AT THE ERMINESKIN SCHOOL,
HOBBEMA, ALBERTA.
REGISTRATION: AUG. 5, 9:00 a.m.**

Our principal, Reverend Father Gerard Fortier, O.M.I., with just pride, receives the trophy from Mr. Frame. Father Fortier remarks that this honor is due largely to the wonderful cooperation exhibited throughout the year by the entire staff. Much credit is due to Mrs. E. W. Allanspach, who either as an accordionist or a pianist, is an accomplished musician.

The homeward journey is resumed after a quick stop-over for the supper-lunch, a short distance from Morley. It must needs be quick for day-light wanes. Singing and enjoying themselves all along the way, the tired but happy contestants arrive at the school, at not too late an hour . . . and not to sleep to say:

"We were off to win the trophy . . . and we DID WIN!"

Cleric Gives 5-Week Course In Cree Tongue

PRINCE ALBERT — A five-week course in the Cree Indian language opened here recently under direction of Dr. Douglas Ellis, an Anglican minister and former professor of linguistics at McGill university.

Dr. Ellis spent two years developing techniques for teaching the widely-spoken Cree tongue. Seventeen pupils are attending classes.

Dr. Ellis' method is similar to that developed by the United States armed services to help military personnel rapidly acquire a workable knowledge of foreign languages.

Anaheim Tragedy Inspires Call To Indian Youth

The sermon at the funeral of the twelve children who were burned at Anaheim on May 22nd, in the disastrous fire at the hospital, was given on Saturday, May 24th, by Archbishop Duke, of Vancouver.

The text was taken from St. Matthew XVIII — 3: "Unless you be converted and become as little children, thou shalt not enter the Kingdom of heaven."

"When Our Divine Saviour was in this world He always showed a great love for little children," said His Grace. He said to His Apostles "Suffer the little children to come unto me and forbid them not for such is the Kingdom of Heaven." He warned us never to scandalize a child "He who scandalizes these little ones and believe in me, it be better that a millstone be placed around his neck and he be drowned in the depths of the sea." And He also said "He that shall receive one such little child in My Name, receiveth Me."

When we read the lives of the Saints we notice how Jesus drew little children at an early age to be His future Saints and have their names inscribed in the Book of Life for ever.

Saintly Youths

St. Agnes at the age of 12 refused to offer incense to the false God Minerva in Rome and gave her life as a youthful martyr for Christ. St. Aloysius moved by the Divine Grace at the age of 7 made a vow of chastity at the Altar of the Church of the Annunciation in Florence, Italy, where he went to school.

St. Clare, the founder of the Poor Clares, left the world at the age of eighteen to begin the work which has spread all over the world. Little Tekakwitha, an Indian girl, only a child of the forests at the border of the United States and Canada, put up a Cross in the forest before which she would kneel in humble prayer. St. Theresa of the Child Jesus, on a visit to Rome with her father, at an audition with the Holy Father, asked permission to enter the Carmelites, a year before the proper age, which would be about fifteen. The Saint of our day, St. Maria Goretti, refused to commit a sin of impurity, and was acclaimed a martyr at the age of twelve.

St. Pius X, the Great Pope of the Eucharist, and the Pope of the children, at the age of twelve was taking instructions in Latin from the parish priest and afterwards was humble enough to walk to the Seminary barefooted to save his boots in order to give himself completely, as he afterwards did, to the work of God.

We realize too, how Jesus moves the hearts of boys and girls at a tender age by some invisible and often mysterious way to make the resolution to become Priests, or Brothers or Sisters, and give themselves and talents to the Church for the salvation of souls. Many of these boys and girls are

moved by Divine Grace at an early age, when they are in Grades 4, 5, 6, 7 and 8.

Indians Welcomed

The Indian boys who wish to be priests can go to the *Junior Seminary* at Mission City, B.C., the Seminary of Christ the King, and can begin their studies at the age of twelve. The Indian girls can go to the *Novitiate of Mary Immaculate* at Anaheim, B.C. (Post Office, Hanceville, B.C.), in their 15th year, or even before that as a postulant preparing for that life. It is in charge of the Sisters of Christ The King, and the name of the Mistress of Novices is St. Mary Immaculate, to whom a letter could be addressed.

Today we must notice how Our Lord, asking through the Church, takes care of the little children. She brings them to the Baptismal Font, and to the Altar Rail for Confirmation and to the Catholic Schools to instruct them how to become children of God and soldiers of Christ and Christian parents of our great country, and future priests and Sisters, and the future Saints of Heaven.

Sometimes Jesus, in His love for little souls, permits them to be born and to be baptized and become children of God and then He calls them back again to the joy and happiness of Heaven.

Such were the little boys who were born in Palestine at the same time as Jesus was born on the 1st Christmas. King Herod, by envy, ordered all the new born boys up to the age of 2 years, to be put to death, hoping to destroy the Christ child. Their feast is kept under the name of the Holy Innocents.

Anaheim Tragedy

Such were the children who perished at Anaheim in the Hospital this week: Little children baptized and Holy Innocents.

I was near Anaheim on the Confirmation tour in the north, so I flew in to be here for the funeral and to offer our sincere sympathy to the Pastor, Fr. Patterson, and the Sisters of Christ the King, and especially to the dear parents of the little babies. Their only consolation in such a great sorrow is our Holy Faith for it tells us we never lose those we love, if they die in a state of grace, they but await us in Heaven.

Why this great fire and death of twelve children should happen we do not know. One thing we do know is that is must be God's Holy Will, for He alone is the Master of Life and Death. But we may be permitted to draw from it

Father Renaud's Monthly Letter

St. Marc-de-Figury, P.Q.,
June 5, 1958.



Dear boys and girls,

Even though most of you do not know any French yet, you have probably identified the above address as being in General de Gaulle's mother-tongue. Saint-Marc-de-Figury is in the Abitibi area of French-speaking Quebec, some three hundred miles north and west of Montreal. It is a wide open country, full of lakes, rivers, rocks and trees. It reminds one very much of northern Saskatchewan, up around Ile-à-la-Croise.

Up until very recently, the Crees and Algonquins in the area were wresting their livelihood from hunting, fishing and trapping. In the last twenty-five years, settlers have come to farm patches of good land that can be found in the area; gold mines have been discovered by the dozens and, with the new roads, lumber and paper mills have moved up from the south. These brought new opportunities for the Indians. Unfortunately, they themselves were not able to profit very much from such developments because all along, they had been without schools of their own.

Three years ago, at the very request of the Indian parents themselves anxious to have their children educated, a residential school was opened. (The *Indian Record* has published articles and photos of it all along if you remember.) In no time it was full to capacity and more than a hundred boys and girls could not find room in it. It will soon have to be enlarged or another one built some place else, so numerous are the children in the area and so keen are their parents to put them in school.

As its name implies, "*le Pensionnat Ondien d'Amos*" is French-speaking. The teachers have experimented with new methods of teaching French and reading in French. With full cooperation from the pupils, they have been very successful. It is truly amazing what these boys and girls have learned in the two years and a half that they have been in school. In three or more years, many of them will be ready to attend Vocational Schools. With proper training and a complete mastery of French, they will have no difficulty in finding work such as their parents could not expect to find even ten years ago. As for their singing, they could hold their own with any of the older schools in Canada. Their choir has already been on television.

This marks the end of the school year as well as of our correspondence. I wish you success in your coming examinations and happy holidays. Try not to forget in the two summer months what you have learned with so much effort during the last ten months. Remember that every one at home, particularly your parents, expect you to be different because you have attended school more than they did. Try to live up to this expectation. You will find it easier to come back to school next September. God bless you all.

André RENAUD, O.M.I.

a lesson to prepare and help us on the way of life.

One lesson is that we must ever live in the state of grace, free from mortal sin, as Our Lord said "We must be converted from our sins, and become as little children, innocent and in the state of grace." Then if the Angel of Death comes we will be ready and sure of salvation and of the joys of Heaven and the happiness of Paradise for ever and ever.

An Invitation

There is another lesson here, it is for the Indian children and their parents and for the priests and the Sisters who work among them. Undoubtedly God is asking some little Indian boys and girls to give their hearts to Him at an early age, and become future Saints, and be future Priests or Brothers or Sisters, for the salvation of their dear people in this

Province, where there are about 30,000 Indian people, more than half of whom are Catholics.

But they must accept the great grace from God and not reject or neglect it. Some boys should go to the Seminary of Christ the King after Grade 8, some girls should enter the Novitiate here and take the training for the service of God. All parents should encourage their children to love the Holy Priesthood and the Religious Life and if some of the Indian children are willing to consecrate themselves to God's service they should be happy.

In that service they will surely live in the State of Grace and will always be innocent like little children and if faithful will surely enter the Kingdom of Heaven. Christian parents could wish for no greater blessing for these little ones.

NINETEEN GRADUATES AT ST. PAUL'S HIGH SCHOOL

LEBRET, Sask.—At the St. Paul's High School, Qu'Appelle I.R.S., nineteen pupils graduated on June 1. The graduates were honored by their relatives and friends, many of whom travelled hundreds of miles to be present at the commencement exercises.

A memorial service was held in the afternoon, Miss Rose Alma Bellegarde placing a wreath of roses at the monument of the school's founder, Father Hugonard.

His Exc. Bishop Paul Dumouchel, O.M.I., Vicar Apostolic of Keewatin, was the keynote speaker at the evening ceremony. Indian Affairs Branch was represented by regional inspector Rodine and by agency superintendent N. J. McLeod.

Graduates:

GRADUATES

Sitting: Richard Pelletier (Cowesses), Catherine Merasty (Pelican Narrows), Helen Nanawin (Poplar River), Rev. Father Robidoux, Principal, Bernice Acoose (Sakimay), Irene Lynxleg (Valley River), Clement Key (Keeseekoose). **Second row:** Philip Morin (Reindeer Lake), Mary Young (Fishing Lake), Madeline Watetch (Piapot), Dolores Lerat (Cowesses), Joseph Paupaneke (Norway House), Paul Kirkness (God's Lake). **Back row:** Joseph Seymour (Rat Portage), Leo McArthur (Cowesses), Gerald Stonechild (Muscowpetung), Daniel Kishane (Keeseekoose), Raphael Paul (English River), Leonard Kitchimonia (Keeseekoose), Alvin Graves (Assabaska).



Indian Pilgrimage To Historic Shrine

STE ANNE DE BEAUPRE, P.Q. (CCC) — The long-established devotion of Canadian tribes to St. Anne was recalled here June 1, when special devotions attended by Indians were held.

Many Indians of various tribes attended the Pontifical High Mass Sunday morning and afternoon devotions. There was also a Saturday evening candle-light procession for those who have already arrived at the shrine by that time.

The ceremonies were part of the special celebrations marking the tercentenary of the shrine, 1658 to 1958.

The Indians, first inhabitants of the New World, were also among the first pilgrims who, soon after 1658, began making pilgrimages to the shrine of St. Anne at Beaulieu.

Among the Indians, the Huron nation then settled at what is today Sainte-Foy made the first organized pilgrimage.

On a June morning in 1671,

these Hurons accompanied by the missionary Father Chaumonot, embarked in their canoes for Beaulieu, singing songs in honor of the Blessed Virgin and St. Anne.

When they arrived at the shrine, the chiefs paid homage to St. Anne and offered her gifts. The mothers placed their children under her protection.

The example of the Hurons was soon followed by other Indian tribes. They came from as far away as Cape Breton and the Hudson Bay area. For almost two centuries, Algonquins, Montagnais, Malecites, Abenakis, Micmacs and Iroquois came in considerable numbers to pay homage to Ste. Anne de Beaulieu.

Some brought to the shrine the bodies of relatives who before dying had expressed a wish to be buried near there. The remains of 71 Indians are buried in the old cemetery near the commemorative chapel at the shrine.

Ermineskin Gives Variety Concert

PONOKA — Something entirely new in the way of entertainment took place in Asker hall, May 18.

It consisted of an all-Indian program presented by a group of Indian young people from Ermineskin Residential school at Hobbema. A capacity crowd attended. Alfred Groom acted as chairman.

Particularly commendable was a gymnastic display, and choral singing was also of remarkably good quality. At least 47 voices took part in one chorus. Two plays, "The Lucky Cat" and "Hypnotizing Harry," were well presented, while instrumental numbers, the rhythm band and an Indian dance added interest to the program.

The Indian children were neat

and trim, the boys wearing dark blazers, grey trousers and red ties while the girls' uniforms consisted of maroon jackets and dark skirts.

At conclusion C. C. Reed moved a vote of thanks and Rev. Father Voisin, O.M.I., made the reply.

ST. ALBERT PILGRIMAGE

HOBEBMA, Alta.—Pupils from the Ermineskin Indian School May 28 went on pilgrimage to St. Albert to pray on the tomb of Venerable Bishop Grandin, O.M.I. They attended mass there, with Sisters of their teaching staff, Father G. M. Latour, O.M.I., officiating. Father A. Paradis, O.M.I., delivered the sermon.

This was the first pilgrimage ever organized to the tomb of the saintly bishop, apostle of the Indians in Alberta.

From Winterburn

Forty Indians from Winterburn went also on pilgrimage, May 31, to St. Albert. Again Fr. G. M. Latour said the mass and Fr. A. Paradis preached the sermon.

FOUR INDIAN TEACHERS GRADUATE AT MOOSE JAW

by MYRNA CAMERON

MOOSE JAW, Sask.—On May 11, four ex-pupils of St. Michael's Indian residential school at Duck Lake, Sask., graduated from Moose Jaw's teachers' college. They were: Misses Bertha Lafond, Roseline Daniels, Judy Daniels and Marjorie Greyeyes.

St. Michael's school vice-principal, Fr. L. Houde, O.M.I., was present at the graduation ceremony; also former principals of St. Michael's, Fathers G. M. and L. C. Latour, and the parents of the graduates.

The graduates studied at St. Michael's until grade 10, then completed their studies in Moose Jaw, residing at the Sisters of Zion residence.

Writes Myrna: "The feeling of strangeness soon left the girls under the kind guidance of the Sisters and the friendliness of the inquisitive white girls."



L. to R.: Judy Daniels, Marjorie Greyeyes, Father L. C. Latour, O.M.I., Bertha Lafond and Roseline Daniels.

Two Cree Girls Graduate at Red Deer

RED DEER, Alta. — Misses Grace Swampy and Ivy Buffalo graduated at St. Joseph's convent June 1. Grace, daughter of Magnus Swampy, will attend Ottawa University next fall, where she will study for a Baccalaureate in education.

Ivy, daughter of Daniel Buffalo, will take up clerical work.

Both girls are former students of the Ermineskin Indian residential school at Hobbema, and are members of the Samson band.